Hadhrat Talha τ

Hadhrat Mu'aawiya τ then asked, "What have you to say about Hadhrat Talha τ and Hadhrat Zubayr τ?" Hadhrat Abdullaah bin Abbaas τ replied, "May Allaah's mercy be showered on them. By Allaah! They were both extremely virtuous and pious Muslims who remained extremely pure. They were both martyrs and exceptionally learned men. Although they made an error, Allaah shall forgive them because of the tremendous assistance they rendered (to Rasulullaah ρ and the propagation of Deen), because they were among the earliest Muslims, among earliest companions of Rasulullaah ρ and because of the many good deeds they carried out."
The above is a part of a lengthy Hadith[1].

~~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Aa'isha رضي الله عنها narrates that her father Hadhrat Abu Bakr τ was a close friend of Rasulullaah ρ even during the Period of Ignorance. One day, Hadhrat Abu Bakr τ left home to meet Rasulullaah ρ. When he met Rasulullaah ρ, he said, "O Abul Qaasim[2]! Why is it that you are no longer present in the gatherings of your people? Why do they accuse you of speaking ill of their forefathers?" Rasulullaah ρ said, " am the messenger of Allaah and am calling you towards Allaah." As soon as Rasulullaah ρ had completed, Hadhrat Abu Bakr τ accepted Islaam.

When Rasulullaah ρ had left Hadhrat Abu Bakr τ, there was none between the mountains of Makkah happier than Rasulullaah ρ because Hadhrat Abu Bakr τ had accepted Islaam. Hadhrat Abu Bakr τ then met Hadhrat Uthmaan bin Affaan τ, Hadhrat Talha bin Ubaydillaah τ, Hadhrat Zubayr bin Awwaam τ and Hadhrat Sa'd bin Abi Waqqaas τ, all of whom accepted Islaam. The following day, Hadhrat Abu Bakr τ met Hadhrat Uthmaan bin Madh'oon τ, Hadhrat Abu Ubaydah bin Jarraah τ, Hadhrat Abdur Rahmaan bin Awf τ, Hadhrat Abu Salma bin Abdil Asad τ and Hadhrat Arqam bin Abil Arqam τ, all of whom also readily accepted Islaam.[3]

~~~~~~~~~~~~~~~~~~~~~~~~~~~

Rasulullaah ρ Invites Hadhrat Talha τ and Hadhrat Zubayr τ to Islaam

Hadhrat Yazeed bin Roomaan narrates that Hadhrat Uthmaan τ and Hadhrat Talha τ followed Hadhrat Zubayr τ to Rasulullaah ρ. When the two (Hadhrat Talha τ and Hadhrat Zubayr τ) came to Rasulullaah ρ, he presented Islaam to them, recited the Qur'aan to them, informed them about the rights of Islaam and promised them Allaah's munificence. Both of them accepted Islaam and acknowledged the message.

Hadhrat Uthmaan τ then said, "O Rasulullaah ρ! I have just arrived from Shaam. When we were between Ma'aan and Zarqaa, we fell into a slumber and then heard a caller announcing, 'O you sleeping ones! Get up because Ahmad had appeared in Makkah. We then heard of you when we reached." Hadhrat Uthmaan τ was among the first to accept Islaam even before Rasulullaah ρ started coming to the house of Arqam.[4]

~~~~~~~~~~~~~~~~~~~~~~~

Ibn Is'haaq رحمه الله narrates, "When Hadhrat Abu Bakr τ accepted Islaam and made his Islaam known, he started inviting people towards Allaah. He was well acquainted with the people, well liked by his people, soft-natured and from all of the Quraysh he the possessed the most knowledge of their family trees and the good and bad conditions that prevailed over them. He was a good-natured businessman of excellent character and because of his vast knowledge, his business expertise and his entertaining nature, his people used to come to him and confide in him in numerous matters. He therefore started calling all those people to Allaah and to

[1] The Hadith is reported by Bayhaqi (Vol.9 Pg.160) who reports from Tabraani but comments that one of the narrators is not known.
[2] A title of Rasulullaah ρ, meaning father of Qaasim because Rasulullaah ρ had a son by the name of Qaasim.
[3] Haafidh Abul Hasan Tarablasi as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.29).
[4] Ibn Sa'd (Vol. 3 Pg. 55).
~~~~~~~~~~~~~~~~~~~~~~~

Islaam who confided in him when they met him and sat in his company. As far as I am told, the following persons accepted Islaam at his hands: Hadhrat Zubayr bin Awaam, Uthmaan bin Affaan, Talha bin Ubaydillaah, Sa'd bin Abi Waqqaas and Abdur Rahmaan bin Auf ψ.

They all came to Rasulullaah ρ with Hadhrat Abu Bakr τ and Rasulullaah ρ presented Islaam to them, recited the Qur'aan to them and informed them about the rights Islaam had on them. They all accepted Imaan. These were the eight persons[5] were the forerunners in Islaam who believed in Rasulullaah ρ and believed everything he brought from Allaah."[6]

~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Aa'isha رضي الله عنها narrates that whenever Hadhrat Abu Bakr τ spoke about the Battle of Uhud, he would say, "Every credit for that day goes to Talha." He then continued to explain, "I was the first person to return to the fight (after the Muslims were taken by surprise) and I saw someone very fiercely defending Rasulullaah ρ. I said (to myself) '(I hope that it would) Be Talha!' Since I had missed what (rewards of defending Rasulullaah ρ) I had missed, I wanted him to be a man from amongst my people (so that we may have the honour, and Talha was from amongst my people). Between the Mushrikeen and myself was another person whom I did not recognise. While I was closer to Rasulullaah ρ, he was running much faster than I could. He turned out to be Abu Ubaydah bin Jarraah."

"When we reached Rasulullaah ρ, his canine tooth was already broken and his face was injured when two links of his helmet pierced his cheeks. Rasulullaah ρ said, 'See to your companion!' Rasulullaah ρ was referring to Talha who had become weak due to loss of blood. However, (seeing the condition of Rasulullaah ρ) we failed to comply with the instruction and I went to Rasulullaah ρ to remove the links from his face. Abu Ubaydah pleaded to me, 'By the right that I have (as your Muslim brother), do leave it to me.' So I left it for him. Because of the pain that it would have caused Rasulullaah ρ, Abu Ubaydah disliked pulling the links out with his hand so he bit hard onto it and pulled out one of the links. However, one of his front teeth fell out in the process. When I motioned to do as he had done, he again pleaded, 'By the right that I have, do leave it to me.' He then repeated what he had done the first time and another front tooth fell out with the link. Abu Ubaydah was one of the best looking people without front teeth."

"After tending to Rasulullaah ρ, we went to Talha who had fallen into a ditch. He had suffered seventy odd wounds inflicted by spears, arrows and swords. We then nursed him."[7]

~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Talha τ Endures Hardships and difficulties

Hadhrat Mas'ood bin Khiraash τ narrates, "While we were walking between Safa and Marwa, we saw a large group of people following a young man whose arm was in a sling around his neck. When I asked who the man was, I was told that he was Talha bin Ubaydillaah who had accepted Islaam. Behind him was a woman who was furious and swearing him. When I asked who the woman was, was informed that she was his mother Sa'ba bint Khadrami."[8]

~~~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Ibraheem bin Muhammad bin Talha narrates that Hadhrat Talha bin Ubaydillaah τ once told him, "I once visited the fair in Busra (in Shaam) when heard a monk announce from his monastery, 'Ask the people in this fair if anyone of them is from the Haram.' I said, 'Yes! I

---

[5] The five named together with Hadhrat Abu Bakr τ, Hadhrat Ali τ and Hadhrat Zaid bin Haaritha τ.
[6] *Al Bidaaya wan Nihaaya* (Vol.3 Pg.29).
[7] Tayaalisi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.29). The narration has also been reported by Ibn Sa'd (Vol.3 Pg.298), Shaashi, Bazzaar, Tabraani in his *Awsat*, Ibn Hibbaan, Daar Qutni in his *Afraad*, Abu Nu'aym in his *Ma'rifah* and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.274).
[8] Bukhari in his *Taareekh* as quoted in *Isaaba* (Vol.3 Pg.410).
~~~~~~~~~~~~~~~~~~~~~~~~

am.' He asked, 'Has Ahmad made his appearance yet?' 'Who is Ahmad?' I asked. He replied, 'He is the son of Abdullaah and the grandson of Abdul Muttalib.' This is the month when he will make his appearance and he is the last of all the prophets. His origin will be from the Haram and the place to which he will migrate will be a place with date orchards and land that is rocky and salty. Beware that others do not beat you to him.'"

Hadhrat Talha τ says further, "His words affected my heart and I rushed back to Makkah. When I arrived and asked people if anything had developed recently, they replied, 'Yes. Muhammad the son of Abdillaah (who is known by the title of) Al Ameen ('the trustworthy') claims that he is a prophet and the son of Abu Quhaafa (Hadhrat Abu Bakr τ) is following him.' I then went to Hadhrat Abu Bakr τ and asked, 'Do you follow this man?' Hadhrat Abu Bakr τ replied, 'Yes. Go meet him and follow him because he certainly calls towards the truth.'"

When Hadhrat Talha τ informed Hadhrat Abu Bakr τ about what the monk had said, Hadhrat Abu Bakr τ took Hadhrat Talha τ to Rasulullaah ρ and he accepted Islaam. Rasulullaah ρ was pleased to hear what the monk had to say. After Hadhrat Abu Bakr τ and Hadhrat Talha τ had accepted Islaam, Naufal bin Khuwaylid bin Adawiyyah who was known as the "Lion of the Quraysh" captured them both and tied them up with the same rope. Even the Banu Tauym tribe (to which Hadhrat Abu Bakr τ belonged) could not rescue them. (Because the two were tied together) Hadhrat Abu Bakr τ and Hadhrat Talha τ were named "The Two Companions". The narration of Bayhaqi states that Rasulullaah ρ then made the following du'aa: "O Allaah! Save us from the evil of Ibn Adawiyya."[9]

~~~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Aa'isha رضي الله عنها narrates, "When Rasulullaah ρ made Hijrah, he left us and his daughters behind (in Makkah). When he had settled, he sent Hadhrat Zaid bin Haaritha τ and his slave Abu Raafi τ (to fetch us). He gave them two camels and five hundred Dirhams which he had taken from my father (Hadhrat Abu Bakr τ). With this he was to purchase as many camels as he required. Hadhrat Abu Bakr τ sent Hadhrat Abdullaah bin Urayqidh τ with the two men along with two or three camels. He also wrote a letter to (my brother) Hadhrat Abdullaah bin Abu Bakr τ, instructing him to mount my mother Ummu Roomaan, myself and my sister Asmaa the wife of Hadhrat Zubayr τ on the camels."

"The three men left together and when they reached Qudayd, Hadhrat Zaid τ used the five hundred Dirhams to purchase three camels. They happened to meet Hadhrat Talha bin Ubaydillaah τ who intended making Hijrah and left Makkah with him. Hadhrat Zaid τ and Abu Raafi τ took along with them (Rasulullaah ρ's two daughters) Hadhrat Faatima رضي الله عنها and Hadhrat Ummu Kulthoom رضي الله عنها together with (Rasulullaah ρ's wife) Hadhrat Sauda bint Zam'ah رضي الله عنها . Hadhrat Zaid τ also took on his camel (his wife) Hadhrat Ummu Ayman رضي الله عنها and (his son) Hadhrat Usaama τ. When we reached Bayda, my camel bolted as I sat in the carriage together with my mother Ummu Roomaan رضي الله عنها . My mother started shouting, "Oh my beloved daughter! Oh the new bride!" (Hadhrat Aa'isha رضي الله عنها was by then already married to Rasulullaah ρ.) Our camel was eventually caught after it had already crossed the Valley of Harsha. Allaah had kept us safe."

"When we reached Madinah, I stayed with the family of Hadhrat Abu Bakr τ while the family of Rasulullaah ρ stayed with him. Rasulullaah ρ was building his Masjid and several rooms around the Masjid that he intended to be the living quarters for his wives. We stayed like this for a while." The rest of the Hadith concerns the details of the marriage of Hadhrat Aa'isha رضي الله عنها .[10]

~~~~~~~~~~~~~~~~~~~~~~~~~~~

Rasulullaah ρ gave the Sahabah ψ plenty of encouragement to fight in Jihaad and asked them to spend for the pleasure of Allaah. The Sahabah ψ therefore donated most generously. The first to spend so generously was Hadhrat Abu Bakr τ who donated everything he owned, equalling four thousand Dirhams. Rasulullaah ρ asked him, "Have you left anything for your

[9] Haakim in his *Mustadrak* (Vol.3 Pg.369) as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.29).
[10] Ibn Abdil Birr in his *Isti'aab* (Vol.4 Pg.450). Zubayr has also reported the narration as quoted in *Isaaba* (Vol.4 Pg.450). Haythami has also reported the narration in *Majma'uz Zawaa'id* (Vol.9 Pg.227) and has commented on the chain of narrators.

family?" he replied, "I have left Allaah and His Rasool ρ for them." Hadhrat Umar τ then arrived with half of his belongings. When Rasulullaah ρ asked him if he had left anything for his family, he replied, "Yes, I have left half of what I have brought." (Another narration states that he had left as much as he had brought.) When Hadhrat Umar τ heard about what Hadhrat Abu Bakr τ had brought he said, "He has beaten me each time we have vied to do good."

Hadhrat Abbaas bin Abdil Muttalib τ, Hadhrat Talha bin Ubaydillaah τ, Hadhrat Sa'd bin Ubaadah τ and Hadhrat Muhammad bin Maslama τ all donated large sums. Hadhrat Abdur Rahmaan bin Auf τ donated two hundred *Awqiya* of silver (equal to eight thousand Dirhams) while Hadhrat Aasim bin Adi τ contributed ninety *Wasaq* of dates. Hadhrat Uthmaan bin Affaan τ equipped a third of the army and in providing everything for a third of the army, he became the person who spent the most. In fact, he gave so much that it is said that he left them without any needs. The Sahabah ψ report that Rasulullaah ρ then said, "Nothing that Uthmaan does after this can cause him any harm." [11]

~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Abu Bakr τ then asked the others what their opinions were. A response came from Hadhrat Uthmaan τ who said, "(O Khalifah of Rasulullaah ρ!) I believe that you are truly a well-wisher of everyone who follows this Deen and are concerned about them. Therefore, whenever you have an opinion that you think is in the best interests of the masses, do feel free to carry it out for you can never be slandered for it."

In response to this, Hadhrat Talha, Zubayr, Sa'd, Abu Ubaydah, Sa'eed bin Zaid and all the other Muhaajireen and Ansaar ψ present there said, "Uthmaan has spoken the truth. Do feel free to carry out what you feel for we shall never oppose you or slander you." With this, they made other similar statements as well. Although Hadhrat Ali τ was also present, he remained silent all the while.

~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Umar bin Abdul Azeez says that when the news of the martyrdom of Hadhrat Abu Ubayd bin Mas'ood reached Hadhrat Umar τ and he learned that the Persians aligned behind someone from the family of the Kisra, he had an announcement (of Jihaad) made amongst the Muhaajireen and the Ansaar (and instructed them to meet at a place called Siraar). Hadhrat Umar τ left for Siraar and sent Hadhrat Talha bin Ubaydillaah τ ahead to a place called Ahwas. He then appointed Hadhrat Abdur Rahmaan bin Auf τ as commander of the army's right flank, Hadhrat Zubayr bin Awaam τ as commander of the left flank and appointed Hadhrat Ali τ as his deputy in Madinah. When Hadhrat Umar τ consulted with the Sahabah ψ, they all shared the opinion that he should march against the Persians. However, Hadhrat Umar τ did not consult with them before reaching Siraar and before Hadhrat Talha τ had returned (from Ahwas).

When Hadhrat Umar τ consulted with the eminent Sahabah ψ, Hadhrat Talha τ also expressed the same opinion as the others (to march against the Persians) but Hadhrat Abdur Rahmaan bin Auf τ was against the idea. Hadhrat Abdur Rahmaan bin Auf τ said, "After the demise of Rasulullaah ρ, I have never before this day and shall never afterwards say that I shall sacrifice my parents for anyone. However, now I say that may my parents be sacrificed for you (O Ameerul Mu'mineen)! Leave this matter to me. You remain in Madinah and send out an army. I have noticed that the decree of Allaah has always been in favour of your armies. The defeat of your army is not (as demoralising) as your defeat. I fear that if you are martyred or defeated in battle, the Muslims (will be so demoralised that they) will never again cry out 'Allaahu Akbar' or recite 'Laa Ilaaha Illallaah'."

Hadhrat Umar τ (accepted this opinion and) was looking for a commander and they were still busy consulting when a letter arrived from Hadhrat Sa'd τ, who had been employed to collect zakaah of the people of Najd. When Hadhrat Umar τ asked those with him to suggest who should command the army, Hadhrat Abdur Rahmaan bin Auf τ said, "You have just found him."

---

[11] Ibn Asaakir (Vol.1 Pg.110).

“Who is he?” asked Hadhrat Umar τ. Hadhrat Abdur Rahmaan τ replied, “He is the clawed and valiant lion Sa’d bin Maalik τ.” The other members of the consultative assembly agreed.[12]

~~~~~~~~~~~~~~~~~~~~~~

In the lengthy narration of the boycott, Hadhrat Ka’b bin Maalik τ narrates, “When I eventually reached the Masjid, Rasulullaah ρ was sitting there surrounded by people. It was Talha bin Ubaydillaah τ who stood up and rushed towards me to shake my hands and to congratulate me. By Allaah! No other person from amongst the Muhaajireen stood up to receive me. I shall never forget this gesture of Talha τ. I then greeted Rasulullaah ρ. With his face beaming with delight, Rasulullaah ρ said, ‘Rejoice about the best day that has passed you since the day you were born. I asked, ‘Is this from your side, O Rasulullaah ρ or from Allaah?’ Rasulullaah ρ replied, ‘It is from Allaah’s side.’ Whenever Rasulullaah ρ was happy, his face would shine and appear to be a portion of the moon. We would therefore always recognise when he was happy. When I sat in front of Rasulullaah ρ, I said, ‘O Rasulullaah ρ! As part of my Taubah, I wish to give all my wealth as Sadaqah for the pleasure of Allaah and His Rasool ρ.’ Rasulullaah ρ advised, ‘It would be best if you keep some of your wealth for yourself.’ ‘I shall then keep my allotted piece of land in Khaybar,’ I said. I added, ‘O Rasulullaah ρ! Allaah has saved me because of the truth I spoke and as part of my repentance, I shall speak only the truth as long as I live.”

~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Qaasim bin Abdur Rahmaan bin Raafi τ who belonged to the Banu Adi bin Najjaar tribe narrates that Hadhrat Anas bin Nadhar τ the uncle of Hadhrat Anas bin Maalik τ came across some men from the Muhaajireen and the Ansaar (during the Battle of Uhud) who had lost all morale to fight. Amongst them was Hadhrat Umar bin Khattaab τ and Hadhrat Talha bin Ubaydillaah τ. Hadhrat Anas bin Nadhar τ asked them, “What makes you sit here?” “Rasulullaah ρ has been martyred,” they replied. He then said to them, “What is the use of living after him? Stand up and die for that which Rasulullaah ρ died for!” He then faced the enemy and fought until he was killed.[13]

~~~~~~~~~~~~~~~~~~~~~~

Another narration from Hadhrat Jaabir τ states that after being overwhelmed during the Battle of Uhud, the Muslims dispersed from around Rasulullaah ρ and the only people with him were eleven men from the Ansaar and Hadhrat Talha bin Ubaydillaah τ. Rasulullaah ρ had begun climbing the mountain when the Mushrikeen caught up with him. Rasulullaah ρ then asked, “Is there none to repulse them?” “I am here, O Rasulullaah ρ!” responded Hadhrat Talha τ. “Stay where you are, O Talha,” Rasulullaah ρ instructed. One of the Ansaar then said, “I shall, O Rasulullaah ρ!” As the Ansaari fought in their defence, Rasulullaah ρ and the others with him continued climbing. The Ansaari was eventually martyred and the Mushrikeen were again catching up with Rasulullaah ρ.

Rasulullaah ρ again asked, “Is there none to repulse them?” When Hadhrat Talha τ again volunteered for the task, Rasulullaah ρ gave him the same instruction as before. One of the Ansaar said, “Then I shall, O Rasulullaah ρ!” As the Ansaari fought in their defence, the others continued climbing. This Ansaari was also martyred and the Mushrikeen again started catching up with Rasulullaah ρ. Rasulullaah ρ then repeated his request as before (every time an Ansaari was martyred defending them) to which Hadhrat Talha τ repeatedly volunteered himself. Rasulullaah ρ however, kept holding him back, to which an Ansaari volunteered himself and received permission to fight. Each one then fought as the others had fought until none but Hadhrat Talha τ was left with Rasulullaah ρ.

However, the Mushrikeen again surrounded Rasulullaah ρ. When Rasulullaah ρ announced, “Is there none to repulse them?” Hadhrat Talha τ replied, “I shall”. Hadhrat Talha τ then fought as much as all the previous Sahabah ψ combined. When his fingertips became severely injured,

---

[12] Ibn Jareer Tabari (Vol.1 Pg.65).
[13] Ibn Is’haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.34).
~~~~~~~~~~~~~~~~~~~~~~

he exclaimed, "Hass!" (An Arabic expression roughly equivalent to "Oh Dear!".) Rasulullaah ρ said to him, "Had you exclaimed Bismillaah, the angels would have lifted you to the heavens in full view of the people and enter you into the skies." Rasulullaah ρ then climbed to the top of the mountain where he joined the other Sahabah ψ who had regrouped there.[14]
Another narration from Hadhrat Jaabir τ states that after being overwhelmed during the Battle of Uhud, the Muslims dispersed from around Rasulullaah ρ and the only people with him were eleven men from the Ansaar and Hadhrat Talha bin Ubaydillaah τ. Rasulullaah ρ had begun climbing the mountain when the Mushrikeen caught up with him. Rasulullaah ρ then asked, "Is there none to repulse them?" "I am here, O Rasulullaah ρ!" responded Hadhrat Talha τ. "Stay where you are, O Talha," Rasulullaah ρ instructed. One of the Ansaar then said, "I shall, O Rasulullaah ρ!" As the Ansaari fought in their defence, Rasulullaah ρ and the others with him continued climbing. The Ansaari was eventually martyred and the Mushrikeen were again catching up with Rasulullaah ρ.

Rasulullaah ρ again asked, "Is there none to repulse them?" When Hadhrat Talha τ again volunteered for the task, Rasulullaah ρ gave him the same instruction as before. One of the Ansaar said, "Then I shall, O Rasulullaah ρ!" As the Ansaari fought in their defence, the others continued climbing. This Ansaari was also martyred and the Mushrikeen again started catching up with Rasulullaah ρ. Rasulullaah ρ then repeated his request as before (every time an Ansaari was martyred defending them) to which Hadhrat Talha τ repeatedly volunteered himself. Rasulullaah ρ however, kept holding him back, to which an Ansaari volunteered himself and received permission to fight. Each one then fought as the others had fought until none but Hadhrat Talha τ was left with Rasulullaah ρ.

However, the Mushrikeen again surrounded Rasulullaah ρ. When Rasulullaah ρ announced, "Is there none to repulse them?" Hadhrat Talha τ replied, "I shall". Hadhrat Talha τ then fought as much as all the previous Sahabah ψ combined. When his fingertips became severely injured, he exclaimed, "Hass!" (An Arabic expression roughly equivalent to "Oh Dear!".) Rasulullaah ρ said to him, "Had you exclaimed Bismillaah, the angels would have lifted you to the heavens in full view of the people and enter you into the skies." Rasulullaah ρ then climbed to the top of the mountain where he joined the other Sahabah ψ who had regrouped there.[15]

~~~~~~~~~~~~~~~~~~~~~~~~

The Bravery of Hadhrat Talha bin Ubaydillaah τ

Hadhrat Talha τ reports that during the Battle of Uhud, he recited the following couplets (which meant):

"We are the protectors of the Ghaalib and Maalik tribes

Fighting in defence of our blessed Rasulullaah ρ

Striking people with our swords on the battlefield for him
As we strike the hump of a large-humped camel (when cleaning it after slaughtering)"

As the Muslims were leaving Uhud, Rasulullaah ρ told (the famous poet) Hadhrat Hassaan τ to says something in praise of Hadhrat Talha τ. He obliged by saying the following couplets (which meant):

[14] Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.26).
[15] Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.26).
~~~~~~~~~~~~~~~~~~~~~~~~

"On the day of the valley (the Battle of Uhud), Talha assisted Muhammad ρ

During a time of extreme hardships and difficulties

With his bare hands he shielded (Rasulullaah ρ) from the arrows
And placed his hand beneath the swords (to shield Rasulullaah ρ) because of which it was paralysed

After Muhammad ρ, he led all the others
He erected the mill of Islaam until it could function by itself"

Hadhrat Abu Bakr τ then recited the following (which meant):

"Talha defended the Nabi of guidance as the cavalry chased him
When they eventually caught up, he defended all of Deen

He patiently bore the injuries when his comrades had left
At that time, people were either rightly guided or misguided

O Talha bin Ubaydillaah! Incumbent for you
is the gardens of Jannah and marriage to its beautiful wide-eyed damsels"

Hadhrat Umar τ then said the following couplet (in praise of Hadhrat Talha τ):

"He defended the Nabi of guidance with his drawn sword

at a time when everyone had fled and dispersed"

Rasulullaah ρ then commented, "What you have said is true, O Umar."[16]

~~~~~~~~~~~~~~~~~~~~~~~~

A man from the Banu Asad tribe narrates that he was present when Hadhrat Umar τ once addressed his companions. Amongst them was Hadhrat Talha τ, Hadhrat Salmaan τ, Hadhrat Zubayr τ and Hadhrat Ka'b τ. He said to them, "I want to ask you something. However, you should beware not to lie to me because you would then destroy me as well as yourselves. I ask you to tell me in the name of Allaah whether I am a Khalifah or a king." Hadhrat Talha τ and Hadhrat Zubayr τ said, "You are asking us something that we have no knowledge of. We are unable to distinguish a Khalifah from a king." Hadhrat Salmaan τ then testified with full conviction that Hadhrat Umar τ was a Khalifah and not a king. Hadhrat Umar τ responded by saying, "You have a right to comment because you had been frequenting the company of Rasulullaah ρ." Hadhrat Salmaan τ then qualified his statement by saying, "I say this because you exercise justice amongst your subjects, you distribute between them with fairness, you treat them with the compassion that a man treats his own family and you pass judgement according to the Book of Allaah."

Hadhrat Ka'b τ then said, "I was under the impression that none in this gathering besides me could differentiate between a king and a Khalifah. However, it is evident that Allaah has filled Salmaan with wisdom and knowledge." Hadhrat Ka'b τ the addressed Hadhrat Umar τ saying, "I testify that you are definitely a Khalifah and not a king." Hadhrat Umar τ then asked, "How

---

[16] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.68) with commentary on the chain of narrators. Ibn Hibbaan has also reported the narration, as quoted in *Lisaan* (Vol.3 Pg.77).
~~~~~~~~~~~~~~~~~~~~~~~~

is this?" Hadhrat Ka'b τ (who had been scholar of the previous scriptures) replied, "I have found mention of you in Allaah's scriptures." "Was mention made of me by my name?" enquired Hadhrat Umar τ. "No," replied Hadhrat Ka'b τ, "but I have found mention of you by your qualities. I have found (the following) 'Nubuwwah and then Khilaafah and mercy on the pattern of Nubuwwah. Thereafter again Khilaafah and mercy on the pattern of Nubuwwah, followed by kingship with a bit of oppression'."[17]

~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Muhammad bin Zaid τ reports that Hadhrat Ali τ, Hadhrat Uthmaan τ, Hadhrat Zubayr τ, Hadhrat Talha τ, Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Sa'd τ once got together. Because Hadhrat Abdur Rahmaan bin Auf τ was the most at ease with Hadhrat Ali τ, the others said to him, "O Abdur Rahmaan! Why don't you speak to the Ameerul Mu'mineen on behalf of all the people and tell him that it often happens that a person in need approaches him for his need but then returns without having his need tended to because his fear for the Ameerul Mu'mineen prevents him from presenting his case."

Hadhrat Abdur Rahmaan bin Auf τ then went to Hadhrat Umar τ and addressed him saying, "O Ameerul Mu'mineen! Do be more lenient towards the people because it often happens that a person in need approaches you for his need but then returns without having his need tended to because his fear for you prevents him from presenting his case." Hadhrat Umar τ said, "O Abdur Rahmaan! I want you to swear in the name of Allaah whether or not it was Ali, Uthmaan, Talha, Zubayr and Sa'd who asked you to speak to me." Hadhrat Abdur Rahmaan bin Auf τ replied, "I swear by Allaah that it was certainly them." Hadhrat Umar τ then said, "O Abdur Rahmaan! I swear by Allaah that I had been so lenient with the people that I began to fear (the wrath of) Allaah because of my leniency. Thereafter, I was so stern with the people that I began to fear (the wrath of) Allaah because of my sternness. What course is there now available for me?"

Hadhrat Abdur Rahmaan bin Auf τ stood up weeping and dragged along his shawl as he said, "Oh dear! What will become of the people after you have gone! Oh dear! What will become of the people after you have gone!"[18]

~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Atiyya bin Bilaal and Hadhrat Sahm bin Minjaab both narrate that Aqra and Zabarqaan approached Hadhrat Abu Bakr τ and said, "Hand over to us the Kharaaj from Bahrain and we shall give you the guarantee that no one from our tribe will ever leave Islaam." Hadhrat Abu Bakr τ acceded to the request and wrote a declaration to the effect. Amongst the witnesses appointed was Hadhrat Umar τ. Since the agreement was facilitated by Hadhrat Talha bin Ubaydullaah τ, it was he who brought the written agreement to Hadhrat Umar τ. When Hadhrat Umar τ looked at it, he refused to be a witness and exclaimed, "There is no need to honour (appease) people anymore!" He then erased the content and tore it up. Hadhrat Talha τ became extremely angry and returned to Hadhrat Abu Bakr τ saying, "Are you the Ameer or Umar?" Hadhrat Abu Bakr τ replied, "He is the Ameer although it is me who has to be obeyed." Upon hearing this, Hadhrat Talha τ was silent (because while his remark was such that it would have led to disunity, the reply of Hadhrat Abu Bakr τ was one that engendered unity).[19]

~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Abu Ja'far narrates that Hadhrat Umar τ requested Hadhrat Ali τ for his daughter Ummu Kulthoom's hand in marriage. Hadhrat Ali τ said, "I had intended to marry all my daughters only to the sons of Ja'far." To this, Hadhrat Umar τ said, "O Ali! Marry her to me because I swear by Allaah that there is no other person on earth who anticipates as much as I do by treating her well (this he explains later)." Hadhrat Ali τ then agreed to let Hadhrat Umar τ marry his daughter. Hadhrat Umar τ then approached the gathering of Muhaajireen who

[17] Nu'aym bin Hammaad in his *Fitan*, as quoted in *Kanzul Ummaal* (Vol.4 Pg.389).
[18] Ibn Sa'd (Vol.3 Pg.206) and Ibn Asaakir.
[19] Sayf and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.390).
~~~~~~~~~~~~~~~~~~~~~~

always sat in the Masjid between the grave of Rasulullaah ρ and the pulpit. They included Hadhrat Ali τ, Hadhrat Uthmaan τ, Hadhrat Zubayr τ, Talha τ and Hadhrat Abdur Rahmaan bin Auf τ. Whenever any matter presented itself to him from far off places, Hadhrat Umar τ would always inform the members of this gathering and then seek their opinions about the matter.

This time he came to them and said, "Congratulate me on my new marriage!" They all congratulated him and then asked, "Who did you marry, O Ameerul Mu'mineen?" "The daughter of Ali bin Abi Taalib," he replied. He then started to explain, "Indeed Rasulullaah ρ said, 'Every connection and relation shall be severed on the day of Qiyaamah except my connections and my relations.' I had been a companion of Rasulullaah ρ and now I wish to become his relative as well."[20]

~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Muhammad, Talha and Ziyaad all report that Hadhrat Umar τ once left Madinah and dismounted at an oasis called Siraar (3 miles from Madinah) where he instructed that that army comes to a halt. The soldiers did not know whether he intended to camp there or proceed further. Whenever the Muslims intended to know something from Hadhrat Umar τ, they always sent either Hadhrat Uthmaan τ or Hadhrat Abdur Rahmaan bin Auf τ. In fact, during the period of Hadhrat Umar τ's Khilaafah, Hadhrat Umar τ was known as "Radeef". According to the Arabs, a "Radeef" is a person who is regarded as the leader's second-in-command and the term is coined for the one whom the people popularly see as the leader's successor. However, whenever these two men were unable to extract from Hadhrat Umar τ the information the people required, they would then send Hadhrat Abbaas τ.

Hadhrat Uthmaan τ then asked Hadhrat Umar τ, "Has any intelligence reached you? What do you intend doing?" Hadhrat Umar τ then announced that the people should gather as they do for salaah and when they had assembled around him, he informed them of the latest intelligence. He then waited for their response. Majority of the people echoed that Hadhrat Umar τ should march ahead with them in tow. Hadhrat Umar τ commended this opinion for he did not like to disregard their opinion. He chose to rather dissuade them in a kind manner. He therefore said, "Prepare yourselves and prepare others. I shall continue with you unless I receive an opinion that is more appropriate."

Hadhrat Umar τ then sent for men of insight and the cream of Rasulullaah ρ's companions and the most prominent Arab leaders gathered together. Hadhrat Umar τ said to them, "I feel that I should proceed with the army, but is wish you to give me your opinion on the matter." The men gathered for discussion and unanimously agreed that another companion of Rasulullaah ρ should be sent (as commander of the army) while Hadhrat Umar τ stayed behind (in Madinah) to dispatch reinforcements. They felt that if victory is achieved, the result would be what everyone desired and if not, another commander and another army could always be sent. In this manner (they said), the Kuffaar would be further enraged, the Muslims would guard against making mistakes and Allaah's assistance would arrive according to His promise.

Hadhrat Umar τ then again announced that the people should gather as they do for salaah and they did. Hadhrat Umar τ also sent for Hadhrat Ali τ whom he had appointed as his deputy in Madinah and for Hadhrat Talha τ whom he had sent ahead with the scouting party. At the same time, he also sent for Hadhrat Zubayr τ and Hadhrat Abdur Rahmaan bin Auf τ, whom he had appointed as commanders of the two flanks of the army. (When everyone was present,) Hadhrat Umar τ then stood amongst the people and said:

"Verily Allaah has gathered the Muslims around Islaam, has created love between their hearts and made them brothers in Islaam. The Muslims are therefore like a single body in their relationship with each other. No part is free from pain when another part is suffering. It is therefore incumbent on the Muslims that their matters be decided by mutual consultation between their men of insight (the consultative assembly). The masses need to follow the one who is their leader and are also bound by the decision of the consultative assembly. The

---

[20] Ibn Sa'd, Sa'eed bin Mansoor and Ibn Rahway in brief, as quoted in *Kanzul Ummaal* (Vol.7 Pg.98). Haakim has also reported the narration claiming that it is authentic, but Dhahabi has commented on the chain of narrators.
~~~~~~~~~~~~~~~~~~~~~~

people will have to adopt the course that these men plot. In fact, even the Ameer is bound by the decision that the consultative assembly make. People are also bound to follow the battle strategies that these men outline and approve of. O people! I was also a man like the rest of you (marching in Jihaad) until the men of knowledge and insight amongst you stopped me from proceeding ahead. I am now also of the opinion that I should rather stay behind (in Madinah) and send someone else (as commander of the army). I have already presented this matter to all whom I have sent ahead and all who have been left behind."

Although Hadhrat Umar τ has appointed Hadhrat Ali τ as his deputy in Madinah and had made Hadhrat Talha τ the commander of the scouting group that had already reached a place called Ahwas, he ensured that even they were present to make the decision.[21]

~~~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Awzaa'ee reports that Hadhrat Talha τ once spotted Hadhrat Umar τ coming out (of his house) late at night. Hadhrat Umar τ entered a house and then another house. The following morning, Hadhrat Talha τ went to the house, where he found an old woman who was blind and crippled. Hadhrat Talha τ asked her, "Why does that man come to you?" She then informed Hadhrat Talha τ that Hadhrat Umar τ had been frequently coming to her for many years to see to her needs and remove all the filth from her house. Hadhrat Talha τ then said to himself, "Shame on you, O Talha! Were you searching for faults in Umar?!"[22]

~~~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Talha τ Donates a Hundred Thousand Dirhams in a Single Day

Hadhrat Su'daa the wife of Hadhrat Talha τ reports that Hadhrat Talha τ gave away a hundred thousand Dirhams as Sadaqah on a single day and that he was delayed from going to the Masjid that day because she had to stitch two parts of his garment together. (Although he gave so much in Sadaqah, he did not even possess an extra garment to wear.)[23]

~~~~~~~~~~~~~~~~~~~~~~~~

The Practice of Hadhrat Talha τ and the Statement of Rasulullaah ρ in this Regard

Hadhrat Salama bin Akwa τ reports that when Hadhrat Talha bin Ubaydullaah τ purchased a well at the foot of a mountain, he invited people for a meal. It was then that Rasulullaah ρ said, "You, O Talha, are 'Fayyaadh' (an extremely generous person)."[24]

~~~~~~~~~~~~~~~~~~~~~~~~

During the Khilaafah of Hadhrat Umar τ, Allaah granted the Muslims numerous conquests and even more wealth (poured into Madinah). Hadhrat Umar τ said, "While Abu Bakr τ had his opinion about the distribution of this wealth, I have another opinion. I do not hold those who fought against Rasulullaah ρ in the same esteem as those who fought alongside him." He therefore gave preference to the Muhaajireen and the Ansaar.
While Hadhrat Umar τ stipulated eight hundred for Hadhrat Uthmaan bin Ubaydullaah τ the brother of Hadhrat Talha bin Ubaydullaah τ, he stipulated two thousand for Hadhrat Nadhar bin Anas τ. To this, Hadhrat Talha bin Ubaydullaah τ remarked, "When someone like Uthmaan (bin Ubaydullaah) comes to you, you stipulate eight hundred for him but when a youngster from the Ansaar comes to you, you include him amongst those who receive two thousand?" Hadhrat

---

[21] Ibn Jareer.
[22] Abu Nu'aym in his *Hilya* (Vol.1 Pg.48).
[23] Abu Nu'aym in his *Hilya* (Vol.1 Pg.88).
[24] Hasan bin Sufyaan and Abu Nu'aym in his *Ma'rifah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.67).

Umar τ replied, "I met the father of that youngster on the battlefield of Uhud and he asked me about Rasulullaah ρ. When I told him that I assumed that Rasulullaah ρ had been martyred, he drew his sword, extended his wrist and said, 'If Rasulullaah ρ is dead, then Allaah is still alive and can never die (it is after all for Allaah that we are fighting).' He then fought until he was martyred. On the other hand, this person (Ubaydullaah the father of Uthmaan) was grazing goats at the time. Do you expect me to have the same regard for both persons?" Hadhrat Umar τ maintained this practice throughout his period of Khilaafah. [25] The remainder of the narration will follow soon.[26]

~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Zaid bin Aslam narrates that when Hadhrat Umar τ was stipulating allowances, he stipulated two thousand Dirhams for Hadhrat Abdullaah the son of Hadhrat Handhala τ. When Hadhrat Talha τ brought his cousin along and Hadhrat Umar τ stipulated a lesser amount for him, Hadhrat Talha τ asked, "O Ameerul Mu'mineen! You have given more to that Ansaari than to my cousin (who is a Muhaajir)." "Yes," replied Hadhrat Umar τ, "because I saw his father (Hadhrat Handhala τ) during the Battle of Uhud shielding himself with only his sword (he had no shield) and moving it like a camel (moves its tail in all directions. He did this to deflect enemy swords and arrows)."[27]

~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Talha bin Ubaydullaah τ Distributes Wealth

The Incident of Hadhrat Talha τ and a Woman

Hadhrat Su'da رضي الله عنها narrates, "I once went to (my husband) Talha bin Ubaydullaah τ and noticed that he was carrying a burden of grief. 'What is the matter?' I asked, 'Did we perhaps cause this grief to overcome you?' 'Not at all,' he replied, 'you are an excellent wife to any Muslim man. The problem is that some wealth has accumulated by me and I do not know what to do with it.' I then said, 'Why should this perturb you? Call up your family people and distribute it amongst them.' He then told his slave to summon all of his family (and he gave it all to them). I (later) asked his treasurer how much was distributed and he informed me that it was four hundred thousand."[28]

~~~~~~~~~~~~~~~~~~~~~~

The Narration of Hadhrat Hasan τ in this Regard

Hadhrat Hasan reports that Hadhrat Talha τ once sold a piece of land he owned for seven hundred thousand. Because the money stayed the night with him, he stayed awake the entire night out of fear (that he should die without giving it away). He then distributed it all as soon as morning arrived.[29]

TAlha 'Fayyaadh' (The Very Generous) τ

[25] Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.4 Pg.6). Haythami has commented on the chain of narrators.
[26] In the chapter entitled "Hadhrat Umar τ Files a Register for the Allowances Issued" and the subheading entitled "Hadhrat Umar τ Reverts to the Opinion of Hadhrat Abu Bakr τ and Hadhrat Ali τ Concerning the Distribution of Wealth".

[27] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.319).
[28] Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.176), reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.148). Ibn Sa'd (Vol.3 Pg.157) and Abu Nu'aym (Vol.1 Pg.88) have also reported the narration.
[29] Abu Nu'aym in his *Hilya* (Vol.1 Pg.89). Ibn Sa'd (Vol.3 Pg.157) has also reported the narration, but in greater detail.
~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Su'da رضي الله عنها the wife of Hadhrat Talha τ reports that she once came to Hadhrat Talha τ and found him to be extremely distressed. She asked, "Why are you so distressed? Have we caused this grief to overcome you?" He replied, "By Allaah! You have caused me no distress at all. You are a most excellent wife. It is some money that has collected with me (that I am concerned about)." Hadhrat Su'da رضي الله عنها reports further. She says, "I advised him to send for his family and his tribe and to distribute it amongst them. After he had done so, I asked the treasurer how much money there was. He informed me that it amounted to four hundred thousand. His daily earnings amounted to a thousand *Waafi* (approximately 1666 Dirhams) and he was given the title of Talha Fayyaadh (The Very Generous)."[30]

~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Saalim bin Abdullaah reports that when Hadhrat Umar τ became the Khalifah, he took the same allowance that was fixed for Hadhrat Abu Bakr τ. Although he continued with it, it became difficult for him to fulfil his needs with it. When a group of the Muhaajireen that included Hadhrat Uthmaan τ, Hadhrat Talha τ and Hadhrat Zubayr τ once convened, it was Hadhrat Zubayr τ who suggested Hadhrat Umar τ be informed that his allowance should be increased. Hadhrat Ali τ agreed saying, "That is exactly what I had wanted some time ago. Let us go." However, Hadhrat Uthmaan τ cautioned, "This is Umar we are talking about! Let us first ascertain what his reaction would be. Let us rather approach (his daughter) Hafsah رضي الله عنها and ask her. We will also ask her to keep the matter a secret." They then went to Hadhrat Hafsah رضي الله عنها and told her that she should inform Hadhrat Umar τ about the suggestion coming from a group of people. They stressed that she should not mention their names unless Hadhrat Umar τ accepted the proposal. They then left.

When Hadhrat Hafsah رضي الله عنها met Hadhrat Umar τ to discuss the matter, she noticed the anger on his face. "Who are these people?" Hadhrat Umar τ demanded to know. "I cannot tell you until I know your opinion," she replied. Hadhrat Umar τ then said, "If I knew who they were, I would scare their faces. You are my only medium with them. I ask you to tell me in the name of Allaah what was the best clothing that Rasulullaah ρ wore in your house?" She replied, "Two reddish brown garments which he wore when receiving delegations and delivering sermons on Fridays." "And what was the best food Rasulullaah ρ ate at your house?" Hadhrat Umar τ asked further. Hadhrat Hafsah رضي الله عنها replied, "I once made bread from barley flour and when it was still hot, I poured over it some oil left at the bottom of our oil can. This made it moist and soft and Rasulullaah ρ ate it with great relish." Hadhrat Umar τ then asked, "And what bedding did Rasulullaah ρ use with you that was most comfortable?" She replied, "It was made from a thick material which we four-folded in summer beneath us. During winter we double-folded it beneath us and used the other portion to cover ourselves."

Hadhrat Umar τ then said, "Dear Hafsah! Take this message from me (to the group of Muhaajireen) that Rasulullaah ρ had set a precedent in all matters. He had kept extravagance in its place (without indulging in it) and sufficed only with what was necessary. By Allaah! I shall also keep extravagance in its place and suffice with bare necessities. The example of myself and my two companions (Rasulullaah ρ and Hadhrat Abu Bakr τ) are like three persons on a road. The first took along his provisions and reached his destination. The second followed suit and also reached the destination. Now the third is on the road. If he sticks to their way and is content with the provisions they took, he will meet them and be with them. However, if he takes a road other than the one they took, he will not be able to meet up with them."[31]

~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Ali τ Welcomes the Son of Hadhrat Talha τ and his Statements Concerning Hadhrat Talha τ and Hadhrat Zubayr τ

[30] Haakim (Vol.3 Pg.378).
[31] Tabari (Vol.4 Pg.164). Ibn Asaakir has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.408).

Hadhrat Abu Habeebah the freed slave of Hadhrat Talha τ says that it was after the Battle of Jamal that he once went to Hadhrat Ali τ in the company of Hadhrat Imraan the son of Hadhrat Talha τ[32]. Hadhrat Ali τ welcomed him most warmly and called him close. He then said, "I wish that Allaah would make your father and I amongst those about whom He says:

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ

We shall remove any ill-feelings that may be in their breasts. As brothers they will be seated on couches, facing each other." {Surah Hijr, verse 47}

Addressing Hadhrat Imraan in the moist endearing terms, Hadhrat Ali τ then asked him about all the wives and children of Hadhrat Talha τ by name. He further said, "We have taken possession of your lands these past few years only for fear that others may usurp them." Addressing one of his men, Hadhrat Ali τ instructed, "Take him to Ibn Qardha and tell him to hand over to this man the revenue due to him for all these years together with his land."

There were two men sitting in the corner, one of whom was Haarith A'war. They remarked, "Allaah is more just than that! How is it that they had been fighting us and still be our brothers in Jannah?" Hadhrat Ali τ said, "Get up you two and get away to the furthest of Allaah's lands. Who else can the verse be referring to if it does not refer to Talha and I? (Hadhrat Ali τ then addressed Hadhrat Talha τ's son saying,) My dear brother's son! Come to me whenever you need something."[33]

A narration of Hadhrat Rib'ee bin Hiraash adds that (when the two men passed their comment), Hadhrat Ali τ screamed so loud that the scream could have brought a palace tumbling down. He said, "Who will such people be if they are not Talha and I?"

~~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Ibraheem reports that when Ibn Jurmooz (the person who martyred Hadhrat Zubayr τ) sought permission to see Hadhrat Ali τ, the Khalifah was very unwilling to see him. "(Is this how you treat) Those who fought hard (for you)?" Hadhrat Ali τ replied, "Take sand in your mouth! I have every hope that Talha, Zubayr and I shall be amongst those about whom Allaah says:

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ

We shall remove any ill-feelings that may be in their breasts. As brothers they will be seated on couches, facing each other." {Surah Hijr, verse 47}[34]

~~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Aamir bin Sa'd narrates that Hadhrat Sa'd τ was once walking somewhere when he overheard a person speaking ill of Hadhrat Ali τ, Hadhrat Talha τ and Hadhrat Zubayr τ. Hadhrat Sa'd τ said, "You are reviling people who have received tremendous accolades from Allaah. By Allaah! If you do not desist from reviling them, I shall curse you." The man scoffed, "He threatens me as if he were a prophet!" Hadhrat Sa'd τ then prayed, "O Allaah! If he is reviling people who have received accolades from You, then teach him his lesson this very day!" A Bactrian camel then came running and the people gave her way until she trampled the man (and killed him)." Hadhrat Aamir says that he then saw the people walking behind Hadhrat Sa'd τ saying (in wonderment), "O Abu Is'haaq! Allaah accepted your du'aa.[35]

~~~~~~~~~~~~~~~~~~~~~~~

[32] Hadhrat Talha τ and Hadhrat Zubayr τ both fought against Hadhrat Ali τ in the Battle of Jamal.
[33] Bayhaqi (Vol.8 Pg.173) and Ibn Sa'd (Vol.3 Pg.224).
[34] Ibn Sa'd (Vol.3 Pg.113).
[35] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.154).
~~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Rabaah bin Haarith reports that Hadhrat Mughiera τ was sitting in the largest Masjid with the people of Kufa on his right and his left when someone called Sa'eed bin Zaid τ arrived. Hadhrat Mughiera τ welcomed him and made him sit near his feet on the same platform. A man from Kufa then arrived and facing Hadhrat Mughiera τ, he started swearing. "Who is he swearing at, O Mughiera?" asked Hadhrat Sa'eed τ. Hadhrat Mughiera τ replied, "He is swearing Ali bin Abi Taalib." "O Mughiera bin Shu'ba! O Mughiera bin Shu'ba! O Mughiera bin Shu'ba!" Hadhrat Sa'eed τ repeated, "Am I not hearing a companion of Rasulullaah ρ being sworn at in your presence without you repulsing it or even doing anything to change the situation?! I testify to what my ears heard Rasulullaah ρ say and what my heart memorised from him. I shall never report from him anything false that he will question me about when I meet him. I have heard him say, 'Abu Bakr shall be in Jannah, Umar shall be in Jannah, Uthmaan shall be in Jannah, Ali shall be in Jannah, Talha shall be in Jannah, Zubayr shall be in Jannah, Abdur Rahmaan (bin Auf) shall be in Jannah and Sa'd bin Maalik shall be in Jannah.' The ninth person to accept Islaam shall also be in Jannah and if I wished to, I would also take his name."

The people in the Masjid then started to make a noise asked him in the name of Allaah to tell them who the ninth person to accept Islaam was. Hadhrat Sa'eed τ said, "You have asked me in the name of Allaah and Allaah is Great (I can therefore not refuse). I was the ninth person to accept Islaam and Rasulullaah ρ was the tenth (of the ten Muslims we were at the time)." Hadhrat Sa'eed τ then took an oath as he said, "When a man's face get dusty as he stands by Rasulullaah ρ (in a battle), this deed of his is better than every deed that any of you could do if he were given the lifespan of Nooh υ."[36]

~~~~~~~~~~~~~~~~~~~~~~~

In the chapter concerning the bravery of the Sahabah ψ in Jihaad, the incidents have already passed about the bravery of Hadhrat Abu Bakr τ, Umar τ, Ali τ, Talha τ, Zubayr τ, Sa'd τ, Hamzah τ, Abbaas τ, Mu'aadh τ, Ibn Umar τ, Mu'aadh bin Afraa τ, Abu Dujaanah τ, Qataadh τ, Salamah bin Akwa τ, Abu Hadrad τ, Khaalid bin Waleed τ, Baraa bin Maalik τ, Abu Mihjin τ, Ammaar bin Yaasir τ, Amr bin Ma'dikarib τ and Hadhrat Abdullaah bin Zubayr τ.

~~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Abu Hurayrah τ narrates that two men from the *Baliy* branch of the *Qudhaa'a* tribe accepted Islaam at the hands of Rasulullaah ρ. While the one was martyred, the other lived another year (after which he passed away naturally). It was Hadhrat Talha bin Ubaydullaah τ who saw in a dream that the one who passed away later entered Jannah before the martyr. Surprised at this, he or someone else reported it to Rasulullaah ρ the next morning. Rasulullaah ρ explained, "Did not fast a Ramadhaan after the other and perform six thousand odd more Rakaahs of salaah in the year afterwards?"[37] Another narration adds that the difference in their stages was as large as the distance between the heavens and the earth.[38]

~~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Talha τ asks a Congregation he had Led in salaah whether they were Pleased with his Salaah

Hadhrat Talha bin Ubaydullaah τ once led some people in salaah. When he turned to them (after completing the salaah), he said, "I had forgotten to consult with you before going ahead and leading the salaah. Are you pleased with my salaah?" "Of course," the congregation replied, "who will be displeased with it, O selected companion of Rasulullaah ρ." Hadhrat Talha τ then said, "I have heard Rasulullaah ρ say that when a person leads others in salaah and

[36] Abu Nu'aym in his *Hilya* (Vol.1 Pg.95).
[37] Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.208).
[38] Ibn Maajah and Ibn Hibbaan.
~~~~~~~~~~~~~~~~~~~~~~~

they are displeased with him, the salaah does not even pass his ears (let alone reach the heavens)."[39]

~~~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Talha τ says that it was During the Ends of the day that they went to Rasulullaah ρ

Hadhrat Abu Anas Maalik bin Abu Aamir Asbahi says that he was with Hadhrat Talha bin Ubaydullaah τ when a man came to him saying, "O Abu Muhammad! By Allaah! We do not know whether that Yamaani (Hadhrat Abu Hurayrah τ) knows more about Rasulullaah ρ than the rest of you (Sahabah ψ)! He seems to be making stories about Rasulullaah ρ that you others do not mention." Hadhrat Talha τ replied, "By Allaah! We have no doubts about the fact that he has heard from Rasulullaah ρ what we have not heard and knows what we do not know. Because we were independent people with houses and families, we would go to Rasulullaah ρ at the two ends of the day, after which we would return home. On the other hand, Abu Hurayrah τ was a poor man with neither wealth, family or children. He was always with Rasulullaah ρ and went wherever Rasulullaah ρ went. We therefore have no doubts about the fact that he knows what we do not know and has heard from Rasulullaah ρ what we have not heard. None of us (Sahabah ψ) have ever accused him of attributing to Rasulullaah ρ statements that he never made."[40]

~~~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Talha bin Ubaydullaah τ said, "Abdullaah bin Abbaas τ has been blessed with deep understanding, intelligence and tremendous knowledge. I have not seen Umar bin Khattaab τ give precedence to any other person's opinion over his."[41]

~~~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Talha bin Ubaydullaah τ narrates that a Sahabi τonce removed his excess clothing and then started to roll in the hot sand, saying to himself, "Taste the fire of Jahannam. You lie like a corpse in the night (without engaging in Ibaadah) and waste time during the day!" As he was doing this, he happened to see Rasulullaah ρ under the shade of a tree. He then approached Rasulullaah ρ and excused himself saying, "My Nafs got the better of me." "In fact," Rasulullaah ρ said, "the doors of the heavens have all been thrown open for you and the angels are boasting about you." Rasulullaah ρ then addressed the other Sahabah ψ saying, "Take your journey's provisions from your brother (ask him for du'aas)." When one of the Sahabah ψ asked the Sahabi τ to make du'aa for him, Rasulullaah ρ added, "Include them all (in your du'aa)." The Sahabi τ prayed, "O Allaah! Make Taqwa their journey's provision and guide them in all their affairs." "O Allaah!" Rasulullaah ρ said in between, "Guide him (to continue making du'aa)." The Sahabi τ then concluded by saying, "O Allaah! Make Jannah their final destination."[42]

~~~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Talha τ narrates that when Rasulullaah ρ sighted the new moon, he would recite:

اَللَّهُمَّ! أَهِلَّهُ عَلَيْنَا بِالْيُمْن وَالْإِيمَان وَالسَّلاَمَةِ وَالْإِسْلَام. رَبِّي وَرَبُّكَ اللّٰهُ

"O Allaah! Let this new moon rise over us with good fortune, Imaan, safety and Islaam. (O moon) My Rabb and yours is Allaah"[43]

---

[39] Tabraani. Haythami (Vol.2 Pg.68) has commented on the chain of narrators.
[40] Haakim (Vol.3 Pg.512).
[41] Ibn Sa'd (Vol.4 Pg.185).
[42] Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.1 Pg.290).
[43] Tirmidhi (Vol.2 Pg.183).

~~~~~~~~~~~~~~~~~~~~~~

The Du'aa Hadhrat Buraydah Aslami τ made for Hadhrat Ali τ, Hadhrat Uthmaan τ, Hadhrat Talha τ and Hadhrat Zubayr τ

A man from the Banu Bakr bin Waa'il tribe says, "I was with Hadhrat Buraydah Aslami τ in Sajistaan when I started criticising Hadhrat Ali τ, Hadhrat Uthmaan τ, Hadhrat Talha τ and Hadhrat Zubayr τ to get his opinion of them. He however faced towards the Qibla, raised his hands and prayed, 'O Allaah! Forgive Uthmaan τ, forgive Ali bin Abi Taalib τ, forgive Talha bin Ubaydullaah τ and forgive Zubayr bin Awwaam τ.' He then turned me and said, 'Woe to you! Do you wish to kill me?' I replied, 'By Allaah! I have no intention of killing you. This (response from you) is all I wanted from you.' He then said, 'They were people from whom Allaah had taken great services right at the beginning. If Allaah wants to forgive them on account of what they did initially, He will do so. However, if He wishes to take them to task for what they did (afterwards), He may that as well. Their reckoning is Allaah's responsibility.'"[44]

~~~~~~~~~~~~~~~~~~~~~~

Hadhrat Ma'daan bin Abu Talha Ya'muri reports that it was on a Friday that Hadhrat Umar τ once stood on the pulpit and praised Allaah. He then spoke of Rasulullaah ρ and Hadhrat Abu Bakr τ before saying, "I have seen a dream that I feel means nothing other than the approach of my death. I saw that a red rooster twice pecked at me. When I related the dream to Asmaa bint Umais رضي الله عنها, she informed me that a non-Arab will kill me. Although people now want me to appoint a successor, you must remember that Allaah will never destroy His Deen nor the role of vicegerency (on earth) for which He sent his Nabi ρ.

If anything happens to me suddenly, the consultative assembly (to decide which of them will be the Khalifah) shall comprise of six men with whom Rasulullaah ρ was pleased when he left this world. They are Uthmaan τ, Ali τ, Zubayr τ, Talha τ, Abdur Rahmaan bin Auf τ and Sa'd bin Abi Waqqaas τ. You people must listen to and obey whichever of them you pledge allegiance to. I know well that some people will criticise this matter and these are the very ones against whom I personally fought for the sake of Islaam. (In doing so) They will be joining the ranks of the enemies of Allaah and the misguided Kuffaar (because they will be assisting the cause of these Kuffaar).

~~~~~~~~~~~~~~~~~~~~~~

In the chapter entitled "Getting Annoyed for the Sake of One's Elders", the narration of Hadhrat Aamir bin Sa'd has passed which states that Hadhrat Sa'd bin Abi Waqqaas τ cursed a man who was speaking ill of Hadhrat Ali τ, Hadhrat Talha τ and Hadhrat Zubayr τ. (As a result of his curse) A Bactrian camel then came running and the people gave her way until she trampled the man (and killed him)."

~~~~~~~~~~~~~~~~~~~~~~

[44] Ibn Sa'd (Vol.4 Pg.243).